

B. A. L. H.

No 3.

Grace Triumphant :

A

S E R M O N

PREACHED, IN THE PARISH CHURCH OF

ST. BENNET, GRACE-CHURCH-STREET;

On NOVEMBER 12, 1775.

OCCASIONED BY THE DEATH OF

Mr. THOMAS JACKSON.

By the Rev. ERASMUS MIDDLETON,

Lecturer of ST. BENNET'S Grace-church-Street;

AND OF

St. HELEN'S Bishopsgate-Street.

The THIRD EDITION.

Thanks be to God, who giveth us the ~~Victory~~
through our ~~LORD JESUS CHRIST~~. 1 Cor. xv. 56.
GOD is my ~~SALVATION~~, and my ~~GLORY~~.
Psalm lxii. 7.

L O N D O N :

Printed for the AUTHOR, and Sold by ALEX^r HOGG, No. 16,
Pater-Noster-Row; and J. MATHEWS, No. 18, in the Strand.

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E P H E S I A N S II. 8.

*For by GRACE ye are saved, through FAITH ;
and that not of yourselves ; it is the GIFT of
God.*

HOW urgent is the Charge of the Apostle Paul to Titus, whom he made Bishop of Crete, and left to preach and teach the Gospel of the Grace of God, for the Edification and Comfort of that Church?—*These Things* (said he) *I will that thou affirm constantly, that they, which have believed in God, might be carefull to maintain good Works :* (Tit. iii. 8.) And it is the Duty of every Minister of the Gospel to take Care, that, as the Necessity of good Works should always be urged as proper Fruits and Evidences of our being the Trees of Righteousness, planted by *the Lord's Right-Hand* ; so *Faith* should, at the same Time, have it's just Prerogative, and be held forth as the proper Instrument, though not the proper Cause, of *Salvation*. He is always, with special Heed, to demonstrate, That neither *Faith* nor *good Works* have the least meritorious Claim whatsoever in Point of Justification ; but that all must be ascribed to *Grace* ;—to the exceeding Riches of his Grace, which is manifested in Kindness to us, through Jesus Christ. For,

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if we are saved *through Faith*, it is still *by Grace*: Nor is that *Faith of ourselves*; but—the *Gift of God*.

Three Particulars, from among many others that present themselves to our Consideration, I will endeavour, in Dependence upon the divine Aid, to enlarge upon, and finally to illustrate from the Lord's Dealings with our deceased Brother; beseeching HIM, to whom alone it pertains, to bless the whole to the *alarming* of the Careless—to the *awakening* of the Self-righteous—and to the *establishing* of Faith and Holiness in the Hearts and Lives of true Believers;—and all *to the Praise of the Glory of his Grace, who made the Ephesians*, and who alone can make *us, accepted in the Beloved*.

I. The First of these is, The SALVATION here spoken of.

II. The Second, That this Salvation is BY GRACE. And

III. The Third, That it is THROUGH FAITH; and that *Faith* the GIFT OF GOD.

I. THIS *Salvation* spoken of is complete and infinite; including all the Blessings of the everlasting Covenant. This Covenant displays to us the Mercy and Love of *God the Father*; the Benefits of the Incarnation, Life, Crucifixion, Ascension, and Intercession of *Jesus Christ*; and all the enlightening, enlivening, and sanctifying, Influences of the *Holy Ghost*. In the Possession of these consists our *Salvation*.

I. We are all, by Nature, *dead in Trespasses and Sins, walking according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience—Among whom also* (adds the Apostle) *we all* (Apostles and

and Converts) *had our Conversation in Times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature the Children of Wrath, even as others: But, in this Salvation, is LIFE FROM THE DEAD. You hath be QUICKENED, who were dead in Trespasses and Sins, and hath raised you up together, and made you sit together in heavenly Places in Christ Jesus. You are made alive to God, united to Jesus Christ, and enabled to grow up in him, as your Living-Head, in a sweet Participation of all his Blessings.*

2. This is a *Salvation from the Guilt of Sin.* We are all guilty and wretched; yea, our Case, left to ourselves, is desperate. *But God, who is rich in Mercy, for his great Love, wherewith he loved us, even when we were dead in Sins, hath adopted us into his Family; and accordingly another Apostle says, (1 John ii. 12.) I write unto you little Children, because your Sins are forgiven you. So the Lord, speaking by the Prophet Jeremiah, says, I will cleanse them from all their Iniquity, and will pardon all their Iniquities whereby they have sinned, and whereby they have transgressed against me. And He also makes the following Proclamation, by the Prophet Isaiah; I, even I, am he, that blotteth out thy Transgressions for mine own Sake, and I will not remember thy Sins.*

3. The *Salvation*, we speak of, is a *Salvation from the Dominion of Sin.* Sin has an absolute Dominion over every one of Adam's fallen Race, till God, of his sovereign Grace, speaks the life-giving Word, imparts a Sense of full and free Pardon of all Trespasses, and brings the Soul from legal Hopes and false Confidences, to an entire Dependence upon Himself alone for Righteousness, Strength, and Victory. When this *Salvation* is thus induced and

experienced in the Souls of Believers, though it might formerly be said of them, *Sin doth reign in your mortal Bodies, and ye do yield your Members Instruments of Unrighteousness unto Sin*; they can now declare in Lip, and Heart, and Life, the Truth of that Promise—*Sin SHALL NOT have Dominion over you; for ye are not under the Law, which affords no Strength or Victory over Sin; but under the reigning Power of God's Grace.* “To turn to God in the Ways of Righteousness, is contrary to the Stream of corrupt Nature; and therefore this Nature must be overpowered by a Flood of almighty Grace, as the Stream of the River is by the Tide of the Sea.” ’Tis Grace alone, which makes us Conquerors over Sins and Temptations, and enables us to yield ourselves unto God, as those that are alive from the Dead, and our Members, as Instruments of Righteousness unto God.

4. This Salvation rescues from the *Condemnation of Sin*. He, that is under the Law, is under the Curse. For thus it is written; *Cursed is every one, that continueth not in ALL Things, which are written in the Book of the Law to do them.* Justice insists, that Vengeance be taken upon the Sinner, and that he be cast into Prison, untill he shall pay the uttermost Farthing. But they who are Partakers of this Salvation, and who by Faith have laid hold upon the Satisfaction made by Christ for Sin, may, with the Apostle Paul, take up the triumphant Challenge; *Who shall lay any Thing to the Charge of God's Elect? —It is God who justifieth. Who is he that condemneth? It is Christ, who died for our Sins, yea, rather, who is risen again for our Justification; and, who is even at the Right-Hand of God, making Intercession for us.* Does the Law demand an Arrest for their Violation

tion of it's Precepts, in Thought, Word, and Deed? Behold (say they) Jesus Christ, the Author and Finisher of our *Salvation*; who, in our Room and Stead, *hath magnified the Law and made it honorable*. Does Justice draw it's flaming Sword, for the Execution of Vengeance, and to consign the Soul, that hath sinned, to eternal Death? They point, in Faith, to the Lamb of God, who, by his most precious Blood-Shedding, agreeable to the Terms of the Covenant stipulated between the Persons in the Godhead, hath satisfied divine Justice, made an End of Sin, brought in everlasting Righteousness, and proclaimed a complete and never-ending Reconciliation by the Gospel. So that, with the great Apostle of the Gentiles, we may conclude, upon the most certain Ground of scriptural Authority, *That there is, therefore, now no Condemnation to them which are in Christ Jesus*; and (to prevent all Abuse of this Doctrine) these are specifically described as Persons, *who walk, not after the Flesh, but after the Spirit*. Rom. viii. 1, &c.

5. This *Salvation* relieves from the anxious, faithless, *Fear of Death*. *The Sting of Death is Sin*; for Death entered into the World by Sin, and hath passed upon all Men, for that all have sinned. Upon this Account, therefore, all must die, according to the just Decree: *It is appointed unto Men once to die*. What makes Death particularly dreadful to Sinners, ignorant of this *Salvation*, is, that the same divine Statute hath ordained, that *all shall appear before the Judgement Seat of Christ*; (or else as the Poet says, IF TO DIE WERE ALL, WHO WOULD BUT DARE TO DIE?) and, at that awful Tribunal, answer for evil Thoughts, idle Words, and, in short, *give an Account for all the Deeds done in the Body*,
whether

whether good or bad. It is a conscious Sense of Guilt, which makes the Approach of this great Day so tremendous, and which clothes Death with such horrid and frightful Array. But, in this great *Salvation*, of which we are speaking, the *Sting* of Death, or *Sin*, is taken away, Guilt removed from the Conscience, and Peace maintained, in it's Stead, by all Ways and by all Means.* The true Believer is exceedingly comforted under the nearest Considerations of Death, by the strong Assurances in the Word of God, that the Almighty Saviour hath obtained a complete *Victory over Death*, and him that had the Power of Death, that is, the Devil; and finds a sweet Consolation in the Redeemer's gracious Promise, that he will *Never, never, leave; never, never, forsake him.* How encouraging are the great Deliverer's Words by the Prophet *Hosea*? *I will ransom them from the Power of the Grave; I will redeem them from Death: O Death! I will be thy Plagues; O Grave! I will be thy Destruction.* The Subjects of this *Salvation* hear, believe, and rejoice; and, in the true Spirit of Christian Heroism, take up the triumphant Language of the Apostle; (1 Cor. xv. 55, 56, 57.) *O Death! where is thy Sting? O Grave! where is thy Victory? The Sting of Death is Sin; and the Strength of Sin is the Law: But Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ.*

But lastly, To crown the whole, this is a *Salvation* from eternal Death. He, whose Sins are par-

* Death's Terror is the Mountain Faith removes;
That Mountain-barrier between Man and Peace.
'Tis Faith disarms Destruction, and absolves
From ev'ry clam'rous Charge the guiltless Tomb.

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doned through the Death of Christ, and, by Virtue
 of his powerful Resurrection, is raised to Newness
 of Life, hath not only *Grace* reigning in his Heart,
 and through *Grace* not only obtains Victory over Sin
 and temporal Death; but carries also his Victory be-
 yond the Grave, and cannot so much as *be hurt of the*
second Death.—In the 21st Chapter of the Revela-
 tion, concerning this second Death, it is thus written:
The Fearful and Unbelieving, and the Abominable, and
Murderers, and Whoremongers, and Sorcerers, and
Idolaters, and all Liars, shall have their Part in the
Lake, which burneth with Fire and Brimstone; which
is the second Death. And in the 20th Chapter of
 the same Book, that most awful Scene of the last
 general Judgement, which, to the Wicked and Un-
 believing, is the Forerunner of this second and
 eternal Death, is drawn in a very striking and affect-
 ing Manner. *I saw (says the Apostle) a great white*
Throne, and him that sat on it, from whose Face the
Earth and the Heaven fled away; and there was found
no Place for them. And I saw the Dead, small and
great, stand before God; and the Books were opened;
And another Book was opened, which is the Book of Life:
And the Dead were judged out of those Things, which
were written in the Books, according to their Works.
And the Sea gave up the Dead, which were in it; and
Death and the Grave delivered up the Dead which were
in them; and they were judged every Man according to
their Works. And Death and the Grave were cast into
the Lake of Fire: This is the second Death. But he,
 who is *saved by Grace*, is interested in a *Salvation*,
 that is from Everlasting to Everlasting; and is as
 much secured to him in the Instant he is given to
 believe, as it can be at the last Day. The same
 Grace, which saves him from Sin now, will save
 him

him from Hell then. In short, we may perceive, by what has been said, that we are *saved from* all possible Evil, and *saved to* all permanent Good, in this precious *Salvation* of Jesus. We are saved from Sin, in it's Guilt, Power, and Condemnation : We are interested in and made one with Jesus Christ, in his Life, Death, and Resurrection : And lastly, We are assured of Victory over Death, and the Enjoyment of eternal Glory. This is the *Purpose* of the great Salvation, of which we are treating. We will now consider the *Mode* of it's Application to us. And this leads us to

II. THE second Particular, we proposed ; which was to shew, That this *Salvation* is BY GRACE. By *Grace* (says our Text) *are ye saved*. The Word *Grace* has different Acceptations in Scripture ; but all of them may be reduced to this Point ; namely, That it is the sovereign, free, eternal Love, and unmerited Favor of the Godhead, who is the original Mover in our Salvation ; the Spring and Source of all the Benefits, which we receive ; and the Maintainer of all Hopes and Joys in Time and Eternity. *Grace* hath no Cause above itself to excite or draw it forth ; but arises merely from God's own Will and Pleasure. I shall, therefore, for the Present, confine myself to this View—and consider it

I. AS SOVEREIGN ;—Sovereign in Opposition to any Choice of our own, preceding all Desire as well as Desert of our's. The Scriptures, and the Experience of the Faithful in all Ages, abundantly prove this leading Doctrine of the Gospel. *Moses* said unto the Children of *Israel*, *The Lord thy God hath chosen thee to be a special People unto himself, above all People that are upon the Face of the Earth.* Deut.

vii. 6. *Israel* (you see) was not an *elect* People, for any Thing in themselves, or because they had chosen God : so far from it, it is said, They were more ignorant than the stupid Ox ; and more wayward than the stubborn As ; both of whom know their Owner, and their Owner's Crib. They were like the wild As's Colt upon the Mountains,—perverse, stiff-necked, and rebellious. Therefore, *Moses* adds, *The Lord did not set his Love upon you, nor choose you, because ye were more in Number than any People ; for ye were the fewest of all People ; but BECAUSE the Lord* LOVED you, and is the faithful God, who keepeth Covenant and Mercy. So that, had not the exceeding Riches of God's Grace been manifested in a sovereign, discriminating, Manner to them, they would have remained, like the rest of the World, in their Sins and in their Blood. Thus, while the blessed Jesus is shewing his matchless Love in dying for his Enemies, and the exceeding great Privileges and Blessings that accrued to his People in Consequence, so that *henceforth He called them not Servants*, who know not what their Lord doeth, *but Friends*, for all Things that he heard of the Father he made known to them ; He takes particular Care to inform them, that all this amazing Love manifested to them, and their Gratitude for it shewn by Obedience, was wholly an Act of his Grace ; even of sovereign Grace, making Choice of them, when they were totally ignorant of him, and therefore incapable of choosing him. *Ye have not* (says he) *CHOSEN ME, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth Fruit, and that your Fruit should remain.* John xv. 16. And, again, when he is speaking of the Days of Affliction, foretold by *Daniel* the Prophet, he declares ; *But for the Elects'*

Sake, whom he hath chosen, he hath shortened the Days. (Mark xiii. 20.) The Apostle Paul, writing to the *Ephesians*, praises the God and Father of our Lord Jesus Christ, *who hath blessed us with all spiritual Blessings in heavenly Places in Christ*: ACCORDING as HE hath CHOSEN us in him, BEFORE THE FOUNDATION OF THE WORLD, *that we should be holy, and without Blame before him in Love; having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will, to the Praise of the GLORY OF HIS GRACE, wherein he hath made us accepted in the Beloved.* Eph. i. 4, 5, 6.

Christian Experience does most exactly agree with the Voice of Scripture in proving, that *Grace* is altogether sovereign, in Opposition to any Choice or Desert of our's. Not that I would be understood to mean, that every Pretender to *Grace*, full of his own Imagination, and without the Word of God, has a Claim to Christian Experience, however heterodox in Principle or immoral in Life; but that all those, in all Ages, who have been blessed with the *Grace* of God in Truth, have by *their* own Experience, uniformly confirmed the Doctrine of my Text. We might instance all the Believers mentioned in Scripture; but two or three shall suffice. How consonant to Scripture, to the Analogy of Faith, and to Christian Experience, is that delightful Song, (Psal. cxv. 1.) made and sung (as some think) by *Daniel*, upon the wonderful Deliverance of *Shadrach, Meshach, and Abed-nego*, from the fiery Furnace of King *Nebuchadnezzar*! And how admirably is it calculated to express the Love and Gratitude, which every truly gracious Soul feels to it's glorious Saviour, for that most wonderful of all Deliverances, from *the Fire that is not quenched, and*
from

from the Worm that never dies ! NOT unto us, O Lord, NOT unto us, but unto THY NAME, give Glory ; for thy MERCY, and for thy TRUTH'S Sake ! Exceedingly well adapted is this Song to the Experience of the Jailor, in whom the sovereign Grace of God found neither Desire nor Desert ; for, but a very few Hours before *Almighty Grace* reached his Heart, he was, beyond his Duty perhaps, cruel and oppressive to *Paul and Silas* ; and, but the very Instant before the Manifestation of that Grace, *he drew out his Sword, and would have killed himself, had not Paul cried out with a loud Voice, and prevented him, saying, Do thyself no Harm.* I might also, if necessary, make a direct Appeal to the Experience of every true Believer here present, and ask ; Does not the Doctrine expressed and implied in this Christian Song, and in the Words of our Text, exactly coincide with your Experience, and truly explain the Sentiments of your Hearts ? Are you not ready to declare, That, had not God's *Grace* been sovereign in it's Choice of you, you had never chosen God ; but must have remained to this Day, wedded to your Lusts, and worldly Pursuits ? That it was from God's *Grace* alone, “ preventing your Desires, stirring up your “ Wills, and working with your Wills when stirred “ up, * that all holy Desires, all good Counsels, “ and all just Works did proceed ? ” † And, in a Word, “ that the whole Preparation of the “ Heart is *alone* from the Lord ? ” ‡ And cannot each of you join heartily in the excellent Words of a good Man [Mr. *Halyburton*] now with God, and make them your own ? “ I have no Hopes (said “ he) of any Mercy, in Time or Eternity, but only

* Art. 10. † Sec. Coll. at Even. Service. ‡ Prov. xvi. 1.

“ through Christ: It is through Him I expect all, “ from the least Drop of Water to the immense “ Riches of Glory.” I am persuaded, that this is the Sentiment of every one of you, who has *tasted that the Lord is gracious.*

2. GRACE IS FREE, as opposed to Merit in us. Perhaps, few or none have so seemingly good a Claim to the divine Favor, upon the Foot of Merit, as the Apostle *Paul*; IF ANY OTHER Man (says he) *thinketh, that he hath whereof he might trust in the Flesh, I MORE.* Are any of you of very antient and distinguished Families? So am I. *An Hebrew of the Hebrews* [i. e. one without any degrading Commixture from a Gentile Race], *of the Seed of Abraham, of the Stock of Israel, of the Tribe of Benjamin.* Can any place their Trust and Confidence in being born and brought up in an excellent and orthodox Church; and in their uniform and exact Attendance upon all it's Rites, Customs, and Injunctions? So can I. I was born, and being eight Days old was initiated, into that Church, to which *pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises; whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever.* (Rom. ix. 4, 5.) *The Lord had so dealt with my Ancestors, as he did not unto any other Nation.* (Psal. cxlviii. 20.) And, as to my religious Education, I was brought up a *Pharisee*, and educated under the great *Gamaliel*, in a regular and constant Regard to the Law of God, and the Traditions of the Elders. Does any Man boast of his Zeal for God? I, through Zeal, thinking to do God good Service, persecuted with steady, unrelenting, Vigor, that Church and People, whom

whom I believed to be engaged in a direct Opposition to the holy Law. Does any Man vaunt himself of *legal Righteousness*? And can he say with me, that, as touching the Righteousness of the Law, he is blameless?—The Apostle, no Doubt, built his Hope of eternal Life upon all these flattering Considerations; till, in his Journey to *Damascus*, commissioned by the Chief Priests, and exceeding mad to persecute Christ in his Members, he was met with in the Way by free *Grace*, which both conquered his Prejudices, and converted his Heart at once to the Lord Jesus. Ever after that happy Period, whenever he speaks of himself, and of what he is, he uniformly breathes this emphatic Language; *By the Grace of God, I am, what I am.* (1 Cor. xv. 10.) I now count all boasting in the Flesh, and all the Privileges, by Virtue of external Circumcision, *Loss and Dung*; for, by free *Grace*, I am *of that Circumcision, which worships God in the Spirit, and rejoices in Christ Jesus, and hath no Confidence in the Flesh.* (Phil. iii. 3.) As the free unmerited GRACE of GOD was a fundamental Truth in the Apostle's own Experience; so it runs through all his Preachings and Teachings: He uniformly labors to hide Pride from Man; that none may glory, but in the Lord alone. He aims, that all Believers might join Issue with himself in acknowledging, that they are *saved* by the free *Grace* of God, *who hath called them with an holy Calling, not according to their Works, but according to his own Purpose and Grace which was given them in Christ Jesus, before the World began; that, not by Works of Righteousness which they have done, but according to his Mercy he saved them, by the Washing of Regeneration, and renewing of the Holy Ghost*—and that

that, *being justified by his GRACE*, they are *made Heirs according to the Hope of eternal Life.* 2 Tim. i. 9. and Tit. iii. 5, 7.

3. This glorious, complete, *Salvation*, in all it's Parts, is wholly of God's EFFECTUAL GRACE, and quite independent on the miserable Efforts of a corrupted Creature for its Success. *It is not of him that willeth*; for Man's Will, being corrupted, willeth *Salvation* in a very different Way from what God has willed and revealed; and therefore can never succeed: *It is not of him that runneth*; (Rom. ix. 16.) because, till HE, *who worketh in us to will and to do of his own good Pleasure*, hath wrought effectually in the Heart by his Grace, Man naturally runs in every wrong Way; not knowing that *Salvation* is of God, *who sheweth Mercy*. Thus (as an excellent Man has observed) "Whatever we are, " whatever we have, whether good Works, good " Habits, or good Exercise of those Habits; it is " altogether from the divine Bounty, gratuitously " given, and as gratuitously preserved."* Every Day's Observation evinces the Truth of this Remark. To pass by all those, whose Minds are warm in the Pursuit of Pleasure, Honor, or Riches, and whose Zeal in this respect but too well accounts for their Ignorance of the Way of *Salvation*; let us enquire into the Reason, why others never attain it though they seem to seek after it. It is because they seek it, as it were, *by the Deeds of the Law*; and because, *being ignorant of God's Righteousness, they go about to establish their own*; supposing that their

* *Illud quod sumus, et quod habemus, siue sint actus boni, siue habitus, seu usus, totum est in nobis ex liberalitate divinâ, gratis dante, et conservante.* DURAND. in Sent. l. 1.

Success depends entirely upon *their* weak and imperfect Endeavours. They continue to pursue the same Round of outward Forms and Duties, but, finding no Sense of Pardon, no true abiding Peace in the Conscience, no comfortable Hope of a blessed Eternity; they conclude, that either there is no such Thing; or that all, besides *their* miserable Experience, is Vision and Enthusiasm. And these Persons are generally most inclined to hear such Preachers, as confirm them in their Mistake of grounding their Hope of *Salvation* upon their own Will and Ability, in direct Opposition to the express Testimony of the Scriptures. It is an awful State, that those are in, who are thus left to the Blindness, Pride, and Self-Righteousness of their *darkened Hearts*. And, if possible, it seems a yet more awful State, in which those Preachers stand, who, instead of dealing forth *the sincere Milk of the Word* of Grace, that *the People* may be duly edified; by preaching their own Opinions, seek their own Honor and Interest, and regard not the Praise and Glory of the Lord Jesus: The Lord hath expressly said, *Such shall not profit my People*. Not that all are made Partakers of this *Salvation*, who hear the Word of God faithfully dispensed; because many, who hear it, either receive it as the Word of *Man*, or do not *mix Faith* with it. They cannot but do the former, while destitute of the latter; nor can they do the latter, till God creates *Faith* in their Hearts by the *effectual working of his Grace*; (Eph. iii. 7.) because *Faith is the Gift of God*. Therefore, the Apostle *Paul*, writing to the *Thessalonian* Converts, says (to the entire exclusion of their Will, Ability, and Merit); *For this Cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of*

us, ye received it not as the Word of Men, but, as it is in Truth, the Word of God, which EFFECTUALLY worketh in you that believe.

The Gospel affords us a very pertinent Illustration of this Doctrine, in the Instance of a Woman, who had a bodily Complaint for a long Course of Years; which Instance is designed to signify our State, as it is by Nature, polluted and in our Blood. *She had suffered many Things of many Physicians, and had spent all that she had, and was nothing bettered, but rather worse*—A striking Picture this of the Blindness and Depravity of the natural Heart, which leads us to try every Physician for our Souls, though of no Value, who will but put us upon bringing a Purchase-Penny in our Hands; and prescribe a painful, tedious, Course of Physick, Year after Year. In this Course should *we* proceed, if left to ourselves, till we have spent all our Money for that which is not Bread, and all our Labor for that which satisfieth not, rather than submit to be healed by the heavenly and infallible PHYSICIAN, *without Money, and without Price.*—*When she had heard of JESUS, she came into the Press behind, and touched his Garment—and she was healed of that Plague.* The same Almighty Grace, which was sovereign in making Choice of *her*, while it passed by others; and *free* to her after she had spent all and had nothing wherewithal to merit; and *effectual* in her, to this Conviction, that none but JESUS could do her good: I say, that same Almighty Grace must be no less sovereign, free, and effectual, in all who are saved, both in curing them of every spiritual Malady and Disease, and in maintaining such Health and Peace in their Souls, as may redound to the Glory of God. This naturally leads me to consider,

III. LASTLY,

III. LASTLY, That this *Salvation*, which is *by Grace*, is THROUGH FAITH, *and that not of yourselves, it is the Gift of God.* In which Words two Things are observable. 1. That Salvation is through Faith, *instrumentally.* 2. That this saving Faith is not of ourselves, but *the Gift of God.*

1. That *we are saved through Faith*—that *we are justified by Faith*—and that *he who believeth is saved*; are all Scripture Terms, and their Import is obvious to those, who read and believe the Gospel, as *the Power of God unto Salvation.* This Faith, without which no one can possibly be saved, and through which every one, that hath it, is completely and eternally saved, is what the Apostle to the *Hebrews* calls ελεγχος & βλεπομενων, “The Evidence of Things not seen.” It is a certain Conviction, evident Demonstration, or Manifestation of Things not seen; bringing them to the same Discovery, *quodammodo*, with those which are. It is a saving Grace, wrought in the Heart of a Sinner, by the Spirit through the Word of God; whereby he is convinced of his Sin and Misery, and of his utter Inability to restore himself out of his lost Condition; and whereby he not only assenteth to the Truth of the Promise in the Gospel, but receiveth and resteth upon Christ and his Righteousness therein held forth, for the Pardon of his Sin, and for the accepting and accounting of his Person righteous in the Sight of God. As Unbelief is a condemning Sin; so Faith is a saving Grace: Thus, *He that believeth is saved*—And *he, that believeth on the Son of God, HATH eternal Life.*

2. That this *Faith is not of ourselves, it is the Gift of God.* The Contrivance, Carrying-on, and Perfection of this great *Salvation* being wholly of

Grace; the Mode of communicating it to the Heart of a Sinner, with it's Evidences in a corresponding Life of Holiness, is in such a Way, as not to disparage, or rob this infinitely sovereign free *Grace* of the Honor due to it. The first Proposition, therefore, of the Text, *That we are saved by Grace*, as the efficient Cause, is established by its being, instrumentally and relatively, *through Faith*, and also by the immediately subsequent Proposition, *That Faith is not of yourselves*; but—the GIFT of GOD. As there is no *Merit* in Works; because, if we do any Thing acceptable to God, it must spring necessarily from a lively Faith in Christ Jesus, which only can render them good Works; and because we ourselves (as Believers) are *the Workmanship* of the Holy Ghost, and are *created in Christ Jesus unto those good Works, which God hath before ordained that we should walk in them*: So neither is there any *Merit* in *Faith*; because Faith is not of our own procuring, but wholly *the Gift of God*. For although he, who believes, is pardoned, accepted and blessed; yet it is not for the Worthiness of his Faith; but for the Worthiness of him in whom he believes, and from whom alone it also proceeds that he does believe. The Scriptures speak of Faith in the highest Terms; and very glorious Things are recorded of it in them.—By Faith we apprehend that, for which we are apprehended of Christ Jesus*—By Faith we are justified and have Peace with God, through our Lord Jesus Christ†—By Faith we do and suffer the Will of God‡—Overcome the World§—And (what crowns all that may be said of Faith) *by or through FAITH we are SAVED.* || But, were not

* Phil. iii. 12.

† Rom. v. 1.

‡ Heb. xi.

§ 1 John v. 4.

|| The Text. and Rom. v. 1.

this Faith itself the Gift of God's free *Grace*; all the Glory of Faith, instead of redounding to the *Author and Finisher of Faith*, would most rightfully be ascribed to the Believer, though quite contrary to the express Declaration of God himself; who declares, *I will not give my Glory unto another.*

This Part of my Text directly militates against two very pernicious Errors: (1.) That we have *Power of ourselves* to believe; And (2.) (which is consequent upon it) The *Merit of Faith*; or, that we are saved, *ex condigno*, or *ex congruo*, for our Faith. These Doctrines have been long taught in the Church of Rome; and had they been confined within the Pale of that corrupt, apostatized, Church, without assuming any other Garb than that of *Papish*, it might have been sufficient only to have hinted at their Absurdities. But as they now make their Appearance among us, in the unsuspected Habit of nominal *Protestantism*, and many well-meaning, unwary, People are thereby beguiled; it is the more incumbent on me, as a Clergyman of the Church of England, and a professed Subscriber, *ex Animo*, to the Truth of the Scriptures, and the Doctrines of the Reformation contained in our Articles and Liturgy, to be earnest and particular in warning you, how directly contrary these papistical Notions are to both; * and how dangerous a Tendency they have to make People neglect the Means of

* That the Doctrines of the Church of England are what is generally termed *Calvinistic*, or the Doctrines of free *Grace*, as contained in the Text, i. e. *Salvation by Grace, through Faith, and that not of ourselves, it is the Gift of God; and not of Works, lest any Man should boast*; has been very learnedly and fully proved in a Pamphlet entitled, *The Church of England Vindicated from the Charge of Arminianism*; by the Rev. Mr. *Toplady*; and in another entitled, *Pietas Oxoniensis*, written on the Expulsion of the six Students from St. *Edmund-Hall*, Oxford,

of Grace, wherein the Lord visits Sinners with his great Salvation. For when you are told, That you have

March the 11th, 1768. See 2d Edition. I shall, therefore, not enumerate Testimonies: The few following Instances shall suffice.

" We have erred and strayed from thy Ways like lost Sheep—and
 " there is no Health in us." *—" O Lord God, who seest that we put
 " not our Trust in any Thing that we do" †—" We humbly beseech
 " thee, that as by thy special Grace preventing us, thou dost put into
 " our Minds good Desires; so by thy continual Help, we may bring
 " the same to good Effect." ‡ " O Lord from whom all good Things do
 " come; grant to us thy humble Servants, that by thy holy Inspiration
 " we may THINK those Things that be good, and by thy merciful
 " guiding may PERFORM the same." § " Almighty and everlasting
 " God, who hast given unto us thy Servants Grace, by the Confession
 " of a true Faith:" ||—" And because we can do no good Thing
 " without Thee, grant us the Help of thy Grace." ¶ " Lord of all
 " Power and Might, who art the Author and Giver of all good
 " Things; grant us to think and do always such Things as be right-
 " ful; that we, who cannot do any Thing that is good without Thee, may
 " by Thee be enabled to live according to thy Will." ** " We do
 " not presume to come to this thy Table, O merciful Lord, trusting
 " in our own Righteousness, but in thy manifold and great Mercies." ††
 " The Condition of Man after the Fall of Adam, is such, that he can-
 " not turn and prepare himself by his own natural Strength and good
 " Works to Faith and calling upon God: Wherefore we have no
 " Power to do good Works pleasant and acceptable to God, without
 " the Grace of God by Christ preventing us, that we may have a good
 " Will, and working with us, when we have that good Will." ‡‡

" Justification [Salvation] is the Office of God only, and is not a
 " Thing which we render unto him, but which we receive of him;
 " Not which we give to him, but which we take of him, by his free
 " Mercy, and by the only Merits of his most dearly beloved Son, our
 " only Redeemer, Saviour and Justifier, Jesus Christ: So that the true
 " understanding of this Doctrine, We be justified freely by Faith with-
 " out Works; or, that we be justified by Faith in Christ only; is not,
 " that this our own Act to believe in Christ, or, this our Faith in
 " Christ, which is within us, doth justify us, and deserve our Justifi-
 " cation unto us, (for that were to count ourselves to be justified by
 " some Act or Virtue that is within ourselves), but the true Under-

* The Confession.

† Collect for Easter-Day.

‡ Collect for Trinity Sunday.

** The 7th and 9th Sunday after Trinity.

†† Communion Service.

‡ Collect for Sexagesima Sunday.

§ Coll. for the 5th Sund. aft. Easter.

¶ The 1st Sunday after Trinity.

‡‡ Article 10th.

have Will, and Power, to believe *when* you please; and that, when you please to believe, your *Faith* will merit *Salvation*; will you not, old, as well as young and middle aged, beg Leave to be excused from any particular Attention to Religion (like *Felix*) till a more convenient Season; and make the

“standing and Meaning thereof is, that although we hear God’s Word,
 “and believe it, although we have Faith, Hope, Charity, Repentance,
 “Dread, and Fear of God within us, and do never so many Works
 “thereunto: Yet we must *renounce the Merit* of all our said Virtues,
 “of Faith, Hope, Charity, and all other Virtues and good Deeds,
 “which we either have done, shall do, or can do, as Things that be *far*
 “*too weak and insufficient, and imperfect, to deserve Remission of our*
 “*Sins, and our Justification*, and therefore we must trust *only* in God’s
 “Mercy, and that Sacrifice which our High Priest and Saviour Christ
 “Jesus the Son of God once offered for us upon the Cross—As *St.*
 “*John Baptist*, although he were never so virtuous and godly a Man,
 “yet in this Matter of forgiving of Sin, he did put the People from
 “him, and appointed them unto *Christ*, saying thus unto them, *Behold,*
 “*yonder is the Lamb of God, which taketh away the Sins of the World:*
 “Even so, as great and as godly a Virtue as lively Faith is, yet it
 “putteth us from itself, and remitteth or appointeth us unto Christ, for
 “to have only by him Remission of our Sins, or Justification. So
 “that our Faith in Christ (as it were) saith unto us thus; It is not *I*
 “that take away your Sins, but it is *Christ only*, and to him only *I*
 “send you for that Purpose, forsaking therein [as to Dependance up-
 “on them] all your good Virtues, Words, Thoughts, and Works, and
 “only putting your Trust in *CHRIST*.” Homily on *Salvation*, Part 2d.

The *Scriptures* also abound with Proofs; but two or three will sufficiently establish the Doctrines in question. *St. Paul*, writing to the *Philippians*, (i. 29.) expressly says, *Unto you it is GIVEN to believe in Christ*. In this, he overturns that vain Conceit of Man’s natural Ability of himself to believe at all; and consequently when he pleases.—And, in writing to the *Romans* (iv. 16.) he entirely sets aside the *Merit of Faith*, because it is a Grace given us of God; *It is OF FAITH* (says he) *that it might be BY GRACE*:—Q. d. If man can *merit* any Thing, either by the *Mode* of receiving, or by *receiving* the *Salvation* itself; then cannot *Salvation* be *by Grace*: But Faith is given us, that we might know that both itself, as the Pledge, and the whole of our *Salvation*, as the Portion, are the free GIFT of GOD, and wholly *by Grace* from first to last. All the Communications of it to us, and all its *Actings* in us and by us, are wholly *by Grace*, to the Glory and Praise of GOD *alone*.

Ordinances,

Ordinances, that are of divine Appointment, give Way to every carnal Delight and worldly Pursuit?

In Opposition, then, to those, who arrogate to themselves a Natural Ability to believe and to merit Heaven; we constantly maintain, That *Faith is the GIFT of God*, and one of the chiefest of all his Gifts; for, by it, we engage and withstand, we conquer and vanquish, all the Subtlety and Malice of our spiritual Enemies.—By it, we are enabled to do more than conquer a City, namely, to subdue ourselves, our own carnal Desires, our inordinate Affections, and vicious Inclinations.—By it, the Secret of the Lord is made known to us, and the deep Things of God are revealed; and, by a farther Experience and Exercise of *Faith*, we learn to know, that it is GRACE alone which excites in us the Act of believing, which illuminates the Mind to perceive, and inclines the Will to embrace, the Truths of the Gospel. We, therefore, with that evangelical Preacher of free *Grace*, the Apostle *James*, will ascribe all the Honor, Praise, and Power of *Salvation* to the God of all Grace, and acknowledge, That FAITH, with every other good and perfect Gift, is from above, and cometh down from the Father of Lights; who, of his OWN WILL, begat us with the Word of Truth.

I have all along had in View the Lord's Dealings with the Deceased; his Experience being a striking Illustration of the Truths contained in our Text. He was a Youth endowed with many natural good Qualities; sober, industrious, ingenious: but he once lived as do others, who know not God; till it pleased the Lord, by his special *Grace*, under the Word, to make known unto him the Privileges and Glories of this great *Salvation*.—He was one of few

Words;

Words: He spake more loudly the Praises of *saving Grace* by an Uniformity of Holiness in Life and Conversation, than by his Tongue. His OEconomy and Charity, as well as his Piety, are well worthy the Imitation of all young People: From his Diary, in which he put down all his Expences, both where; and on what Account, it appears, that he denied himself many innocent Indulgences, I had almost said Necessaries, in order to give more bountifully to the Poor, and to such Purposes of Charity, as seemed providentially cast in his Way.

He was taken ill on Tuesday, October the 31st. 1775, and died on the Monday Morning following.

In the very Height of his Fever, he would speak of his Business, and lamented much, that young People were not more conscientious in their Service and Dealings; but the Lord, who intended to cut short the Work in Righteousness and bring him to *the Kingdom prepared for him from the Foundation of the World*, turned his Mind chiefly upon spiritual and eternal Matters; so that he continued, except when the Violence of his Disorder hindered him, to pray, and to praise God, and earnestly to exhort those about him. He often spake in Raptures of the Love of Jesus to his Soul; and seemed much impressed with a Sense of the dreadful State, which the Jews and those Men are in, who deny Him.

The Day before he died, he was meditating on *Moses's* Return from the Presence of the Lord, and upon the Glory which so shone upon his Face, that the Children of Israel could not look stedfastly upon him; and, after speaking a little upon it, he seemed himself to be quite overcome with a Sense of the divine Presence, and shrinking down in his Bed, he cryed out; "O God! Go thou up into Heaven,
" and

“ and I will follow thee—I cannot look upon Thee!
 “ —I dare not look upon Thee!” Some Time
 after, he wrestled mightily with God in Prayer, in
 behalf of his Relations; saying, “O Lord! Shower
 “ down Rain—Shower down Rain; that is, thy
 “ Blessings; teach them thy Ways; and *then* they
 “ will know them, and will follow them.” He fre-
 quently sang very loud and feelingly the Praises of
 his God.—And as the Hymns, which he sang,
 strongly describe the State of his Mind; I will re-
 peat two or three in which he most delighted. It
 will not appear tedious or impertinent to recite
 them, when ’tis recollected, they were the Swan-like
 Songs of this excellent departed Youth.

Come ye Sinners, poor and wretched,
 Weak and wounded, sick and sore;
 Jesus ready stands to save you,
 Full of Pity join’d with Pow’r.
 He is able, — — — —
 He is willing: Doubt no more.

Let not Conscience make you linger;
 Nor of Fitness fondly dream:
 All the Fitness he requireth,
 Is, to feel your Need of him:
 This he gives you, — — — —
 ’Tis the Spirit’s rising Beam.

Come ye weary, heavy laden,
 Bruis’d and mangled by the Fall;
 If you tarry till you’re better,
 You will never come at all.
 Not the Righteous, — — — —
 Sinners Jesus came to call.

View him grov'ling in the Garden :
 Lo ! your Maker prostrate lies.
 On the bloody Tree behold him ;
 Hear him cry, behold he dies ;
 It is finish'd ; — — — —
 Sinner, will not *this* suffice ?

Lo th' incarnate God, ascended,
 Pleads the Merits of his Blood :
 Venture on him, venture wholly ;
 Let no other Trust intrude.
 None but Jesus, — — — —
 Can do helpless Sinners good.

He frequently expressed the utmost Satisfaction in the Views he had of Christ, as an almighty and an all-sufficient Saviour ; and would cry out, with ecstasy, “ O my Christ ! My Christ ! My Saviour ! ” “ See (said he to his Friends about him) that you “ put your Trust in none but Christ—in Him put “ all your Trust, and in Him alone ; for it is by “ Grace ye are saved—*By Grace, through Faith ;* “ *and that Faith is not of yourselves ; it is the Gift* “ *of God.*” * And then, in apparent Raptures, he sang the following short, but very delightful, Hymn of Dr. Watts.

Salvation ! O the joyful Sound !
 What Pleasure to our Ears !

* Though I preached on this Text, in a Course of Sermons, so lately as about six Months since ; yet the Consideration of the remarkable Impression it made upon this pious Youth, a considerable Time before, as well as upon, the Approach of Death, induced me to make Choice of it again on the present Occasion ; and especially as it contains the Sum of the Gospel and of Christian Experience.

A sov'reign Balm for ev'ry Wound,
A Cordial for our Fears.

Buried in Sorrow, and in Sin,
At Hell's dark Door we lay !
Oh may we rise, by *Grace* divine,
To see a heav'nly Day !

Salvation ! let the Echo fly
The spacious Earth around,
While all the Armies of the Sky
Conspire to raise the Sound.

A very remarkable Smile now much increased in his Countenance; a Circumstance not uncommon with those, who die under a Sense of God's Love and Favor; and a certain Indication of a peaceful, happy Mind. The Deceased was the youngest of several Children: Some Time since, his eldest Brother *died in the Lord*; which recollecting, a little before his own Death, he said, "O God! Thou hast taken the Eldest; and now Thou art taking the Youngest—Grant, O Lord! thy *Salvation* to all the rest." He would often, with great Earnestness, appeal unto the Lord, and say, "O Lord! Thou knowest that I love Thee—Thou knowest how I love Thee!" When in the Agonies of Death, which were very great, as he was young and had lain but a short Time; he prayed much, saying, "Lord have Mercy upon me—Lord have Mercy upon me." But, between one Pang and another, his Countenance resumed it's wonderful Serenity and Pleasantness, and demonstrated, even when Strength and Speech failed, that *God was the Strength of his Heart, and his Portion for ever.* On

Monday

Monday Morning, very early, he sang the following Hymn, which were his last Words before he sweetly fell asleep in Jesus.

Come ye that love the Lord,
And let your Joys be known;
Join in a Song with sweet Accord,
And thus surround the Throne.

The Sorrows of the Mind
Be banish'd from this Place;
Religion never was design'd
To make our Pleasures less.

The Men of *Grace* have found
Glory begun below;
Cœlestial Fruits, on earthly Ground,
From Faith and Hope may grow.

The Hill of Zion yields
A thousand sacred Sweets,
Before we reach the heav'nly Fields,
Or walk the golden Streets.

Then let our Songs abound,
And ev'ry Tear be dry,
We're marching thro' Immanuel's Ground
The fairer Worlds on high.

Thus *precious, in the Sight of the Lord, is the Death of his Saints!* How blessed are the Dead then, that die in Him? They are blessed indeed. Even so, faith the Spirit, *for they rest from their Labors, and their Works,* though they go not before for Merit, *do follow them by Grace.*

IV. LET us now consider, from what has been offered, the Improvement which may be made, both from the Particulars contained in the Text, and from the solemn Occasion of our present Meditations. May every attentive Hearer be furnished with suitable Hints for further profiting from those most important Truths, *The Certainty of Death—And The glorious Salvation from Death eternal.*

1. As I see a great Number of young Persons; many of whom, I presume, were more or less acquainted with the Deceased; permit me, in the first Place, to address a few Words to you. May God the Spirit accompany them with his Blessing to your Souls!—You believe, you shall die: You know, You certainly *must*; But *when*, you cannot tell. Death is certain, as to its coming; but uncertain, as to the Time of it's Approach. That it *may* come while you are young; the Instance of our deceased Brother has put beyond a Doubt. And we are taught, by every Church-Yard, by Graves of different Lengths, and by the various Ages inscribed on the Tombs, that Death is no Respector of Age, Condition, or Circumstance in Life; but that *all* of all Sorts *must* obey, when he is commissioned to call them. And are you prepared to die?—The whole Context shews you, that, unless God has *quickened* you by his Spirit, and made you spiritually alive, you are, to this Hour, *dead in Trespasses and Sins*; and that, if you die in your natural, unrenewed State, you will everlastingly suffer the just Punishment of your Sins in that Place, *where the Worm dieth not, and where the Fire is not quenched.* Has the Lord, by his *Grace*, brought *Salvation* to your Hearts, and enabled you to *deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly, in this present*
evil

evil World? If not; I beseech you to spare a Moment from your youthful Pursuits, and permit a Consideration, which can never come too early, to meet you now. Reflect—How you, who are born into the World, deserving God's Wrath and Damnation, * shall escape—How you, who are under the Curse of God † from the Violation of his Law, can be pardoned, and restored to his Favor. The Text proves, that it cannot be for any Goodness or Deservings in you; but wholly of *Grace*: For, if one is better tempered, more moral, in any Respect more amiable, or of greater Parts and Accomplishments than another; it is all of Grace, in a certain Sense, because these also are the Gifts of God. Thus the Apostle asks, *What hast thou, that thou didst not receive?* ‡ Yea, it is of God's mere Mercy that you are alive at this Moment, while others, younger than you, are taken away on the Right-Hand and on the Left: It is of his unbounded Goodness and Love, that you are thus providentially brought to Day, if any of you are so warned of your Danger, as to ask after and find the Way of *Salvation*. O that the Goodness of the Lord may lead many, if not all, of you to Repentance!

There are two Points, in which Mankind in general, but young People in particular, are deluded. First the putting away all Thoughts of Death as much as possible, or viewing it at the utmost Distance. And, Secondly, the Suppression of every

* Article the 9th, and Heb. ii. 3.

† James ii. 10. *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.* Comp. with Gal. iii. 10. *Cursed is every one that continueth not in ALL THINGS, which are written in the Book of the Law to do them.*

‡ 1 Cor. iv. 7.

Reproof, and every Conviction of Conscience, under a Neglect of their *Salvation*, with Hopes that, as they are not near so bad as many, and, as they think, much wiser than most, they therefore can, at any Time, soon make their Peace with God; or, should Death come sooner than they may expect, it is but to call upon God, who (they think) will undoubtedly be merciful. I beg of you seriously to peruse what the Wise Man says in the first Chapter of his *Proverbs*; and to consider what he adds in Chap. *xxix.* 1. *He that being often reprov'd, hardeneth his Neck, shall suddenly be destroyed, and that without Remedy.* The Author to the *Hebrews*, who well knew the hardening Nature of Sin; that every Degree of Neglect leads hastily on to the Commission of every Sin; and that the Commission of one Sin leads on to the easier Commission of more and greater; also says, *Exhort one another DAILY while it is called, TO DAY; lest any of you be hardened through THE DECEITFULNESS of Sin.* Heb. *iii.* 13.

A late ingenious Writer * has exemplified the Truth of these Scriptures, and the Effects of neglecting Christ and Salvation, by the melancholy Instance of a noble Youth, with whom he was acquainted, and whom he visited in his last dismal Hours. As it affords a striking Contrast to the Instance, which has called upon our present Attention, I shall take leave to read it without further Apology.

“ I am about to represent to you the last Hours
 “ of a Person of high Birth, and high Spirit; of
 “ great parts, and strong Passions; every Way ac-
 “ complished, nor least in Iniquity. His unkind
 “ Treatment was the Death of a most amiable

* Dr. YOUNG's *Centaur not fabulous.* Lett. 3.

“ Wife;

“ Wife; and his great Extravagance, in effect, disinherited his only Child.

“ The Death-bed of a Profligate is next in Horror to that Abyss, to which it leads. It has the most of Hell that is visible on Earth. And he that has seen it, has more than *Faith* to confirm him in his Creed.

“ I was with him (says he) the Evening before his Death. No one was there, but his Physician, and an Intimate whom he lov'd, and whom he had ruin'd. At my coming in, he said;”
 “ *You, and the Physician, are come too late.—I have neither Life nor Hope. You both aim at Miracles. You would raise the Dead.*” “ Heaven, I said, was merciful.” — “ *Or I could not have been thus guilty.*” “ I said, The blessed Redeemer”—“ *Hold! Hold! you wound me!—That is the Rock on which I split.—I deny'd his Name.*”

“ Refusing to hear any Thing from me, or take any Thing from the Physician, he lay silent, as far as sudden Darts of Pain would permit, till the Clock struck. Then with Vehemence;” “ *Ob, Time! Time! It is fit thou should'st thus strike thy Murderer to the Heart.—How art thou fled for ever?—A Month!—Ob, for a single Week! I ask not for Years. Tho' an Age were too little for the much I have to do.*” “ On my saying, we could not do too much: That Heaven was a blessed Place.—“ *So much the worse. 'Tis lost! 'Tis lost!—Heaven is to me the severest Part of Hell!*”

“ Soon after, I propos'd Prayer.” “ *Pray you that can. I never prayed. I cannot pray—Nor need I. Is not Heaven on my Side already? It closes with my Conscience. Its severest Strokes but second my own.*” “ His Friend being much touched, even

“ to

“ to Tears, at this (who could forbear? I could
 “ not), with a most affectionate Look, he said :”
 “ *Keep those Tears for Thyself. I have undone thee.—*
 “ *Dost weep for me? That’s cruel. What can pain*
 “ *me more?*” “ Here his Friend, too much affected,
 “ would have left him.” “ *No, stay. Thou still*
 “ *mayest hope;—Therefore hear me. How madly have I*
 “ *talk’d? How madly hast thou listen’d, and believ’d?*
 “ *But look on my present State, as a full Answer to thee*
 “ *and to myself. This Body is all Weakness and Pain;*
 “ *but my Soul, as if stung up by Torment to greater*
 “ *Strength and Spirit, is full powerful to Reason; full*
 “ *mighty to suffer. And that, which thus triumphs*
 “ *within the Jaws of Mortality, is, doubtless, IMMOR-*
 “ *TAL.—And, as for a Deity, nothing less than an*
 “ *Almighty could inflict what I feel.*”

“ I was about to congratulate this passive, invo-
 “ luntary, Confessor, on his asserting the two prime
 “ Articles of his Creed, extorted by the Rack of Na-
 “ ture; when he thus, very passionately :” “ *No, no!*
 “ *let me speak on. I have not long to speak—My much-*
 “ *injur’d Friend! my Soul, as my Body, lies in Ruins;*
 “ *in scattered Fragments of broken Thought: Remorse for*
 “ *the Past throws my Thoughts on the Future. Worse*
 “ *dread of the Future, strikes it back on the Past. I*
 “ *turn, and turn, and find no Ray.—Didst thou feel half*
 “ *the Mountain that is on me, thou would’st struggle*
 “ *with the Martyr for his Stake; and bless Heaven*
 “ *for the Flames;—That is not an everlasting Flame;*
 “ *That is not an unquenchable Fire.*”

“ How were we struck! yet, soon after, still
 “ more. With what an Eye of Distraction, what a
 “ Face of Despair, he cry’d out :” “ *My Principles*
 “ *have poison’d my Friend; my Extravagance has*
 “ *beggar’d my Boy; my Unkindness has murder’d my*
 “ *Wife!—*

‘ *Wife!—And is there another Hell?—O Thou blasphem’d, yet most indulgent, Lord God! Hell itself is a Refuge, if it bides me from thy Frown.*’

“ Soon after, his Understanding fail’d. His terrified Imagination utter’d Horrors, not to be repeated, or ever forgotten. And e’er the Sun (which I hope has seen few like him) arose, the gay, noble, ingenious, accomplished, and most wretched Youth expired.”

2. From what has been said on this Subject, those among you, who are more advanced in Years, may observe, not only the *Certainty* of Death and the *Necessity* of this *Salvation*; but also, that there is no *Salvation* but *by Grace*. You know the common Adage; “The Young *may* die; but the Old *must*.” What a Mercy is it then, that you are spared to this Day! O that the Lord would be graciously pleased to add *Effectual-Calling* to his Sparing-Mercy. (Jude 1.) According to the Course of Nature, *your* Glass is more than half run; and, should you live beyond the common Span of threescore Years and Ten, and arrive at fourscore Years; your Strength then would be but *Labor and Sorrow*; *so soon passeth it away, and you are gone*. In the midst of Life you are in Death. Who can tell, what a Day, yea, what an Hour, may bring forth? And can you enter upon another Hour, another Day, contentedly negligent and supinely careless, respecting the great Concerns of Eternity? Be assured, there is *no other Salvation* than this spoken of in the Text; *For* (says the Apostle) *other Foundation can no Man lay, than that is laid*: (1 Cor. iii. 11.) Nor is there another Saviour than it’s divine Author; *For there is no other Name under Heaven, given among*

Men, whereby we must be saved. (Acts iv. 12.) Wherefore, if you live and die in the Neglect of Christ and this Salvation; every Plea and Pretence will be unavailing and fruitless. The Meditations of the present Hour will render it impossible for you to make any Excuses, like these, at the Bar of God : —“ Lord, I never heard of thy *Salvation*—I did “ not know, that I stood in Need of *such a Salvation*, “ or that I must perish without it—No one ever “ opened and explained the Way of it to me; or, “ knowing the Terrors of the Lord himself, per- “ suaded me to fly from the Wrath to come—Or, “ as a Lover of my Soul, dealt faithfully and “ plain with me; or assured me, that it was a *Free-Grace Salvation*; that my Sinfulness, Guilt, and “ Helplessness rendered me a proper Subject of it; “ that, to see my Need of it, was all the Fitness “ and Preparation I could have; and that, in the “ Fulness of it, there was an infinite Sufficiency to “ make me happy in Time and Eternity.”—This important Task I have endeavoured to perform, as God enabled me; and therefore, if you perish, your Blood will be upon your own Heads. This Discourse, and, perhaps, many others, will witness against you in the Presence of God. I can only pray, *That the Lord may make you so wise, as to understand these Things, and be blessed in your latter End!*

3. Suffer me, on this solemn Occasion, briefly to address myself to you, the Relations of the Deceased. You now appear under deep and natural Impressions of Concern. Whether that Concern arises from the Loss of your beloved Relation; or whether you are terrified by the sudden and unexpected Arrival of Death within your Home, and

so near yourselves; or whether you have so neglected the *Salvation* of your Souls, as to put the Thoughts of Death far from you; God only knows. Time will shew. If your Concern arise only from one of the former; in a little Time, if you are spared, you may be able to drown it, and forget the present alarming Cause:—You will return to your Dreams of golden Vanity, and to the eager Pursuit of that too much wished-for Period of Folly, when each of you (like the Fool upon Record) can say to your Soul; *Soul, thou hast much Goods laid up for many Years: take thine Ease, eat, drink, and be merry.* If it be the latter, and the real Work of God's Spirit on your Hearts, it will soon appear in your giving up the pleasing Allurements of Flesh and Sense, and by your counting ALL Things but Loss, for the Excellency of the Knowledge of Christ Jesus your Lord. This Knowledge you will most diligently and unremittingly seek after, in the Use of all the Means of Grace, and will be enabled to say; For my Lord and Saviour's Sake, I am ready to suffer the Loss of all Things, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

I have only to add, That nothing comes by Chance; but that there is a Design, as well as a Voice, in every Dispensation of Providence. What the Voice of the present Dispensation speaks to you, in particular, is; *Be ye also ready; for the Lord will come, at an Hour, when ye think not*—and, see that ye no longer neglect so great Salvation. Should you soon forget the Cry of Wisdom, and the present me-

lancholy Sound of mourning Woe; yet remember, that all those dying Prayers, Exhortations, and most affectionate Warnings and Counsels, which you heard from the Deceased, will witness against you. Consider him, though dead, as now speaking to you. and saying, "O my Brother! My Sister! My every
 " Relative, and Friend! Death came, in some
 " Measure, suddenly to me, and at a Time of Life,
 " when I had as little Reason to expect him, as some
 " of you, and possibly less: But, blessed be God,
 " he found me in Christ, and interested in his complete and everlasting *Salvation*! What, think you
 " is all, that the World calls great and good, now
 " to *me*? Before to-morrow, it may be of as little
 " Worth to *you*. Flee, therefore, flee to the Lord,
 " and sue for *Salvation* BY GRACE, in a close Attendance on the preached Gospel! Our Parting, indeed, was attended with much Grief on your
 " Side; but, ah! what was that, compared with
 " the Ocean of Misery, which must be your endless
 " Portion, if you die without Christ and without
 " his *Salvation*! But, if *by Grace ye are saved*, though
 " you then had Sorrow, O think of the Joy, that
 " will take Place at our Meeting again! Parting
 " shall then be no more; but, to all Eternity, we
 " shall join in singing Hallelujahs to the great
 " THREE-ONE, in Company with all the heavenly
 " Host, before His Throne in Glory."

4. In the last Place I would improve this Subject to the Encouragement of all those, who are serious in their Inquiries after this wonderful *Salvation*. Has the Lord put a Cry in your Hearts—*What shall I do to be saved?* He now answers you, by sending to you *the Word of this Salvation*. (Acts xiii. 26.) A

Proclamation

Proclamation of a free Salvation, (Isaiah lxii. 11.) which is, in itself and in all its Parts, a glorious Display of sovereign GRACE!—of the *Riches of GRACE*—yea, the *exceeding Riches of GRACE*! It is manifested in Kindness towards *you*, through *Christ Jesus*, by every kind Invitation, Argument, and Persuasion, which may induce you, through his own Operation, to honor God by believing the *Word* of it, and by enjoying all it's *Blessings* spiritual and eternal. This Discovery of the Glory of God and all his divine Excellencies, in this Way of saving Sinners, is made unto Faith alone; and by it alone it is embraced. So that *Faith* resting upon the *Word of this Salvation* as its *Subject*, and upon God as the *Object*, will remedy all your Complaints, will soften your hard Hearts, bring into them a sweet and evangelical Repentance, and finally establish them in perpetual Peace. It will conquer all your Doubts and Fears, subdue all your Murmurings and Repinings, and enable you *perseveringly* to glorify God. It will fill your Heart with Love and grateful Acknowledgements to God for his Love to you; will inspire you with Zeal to maintain good Works, and to render universal Obedience to his holy Will; and, through all the aboundings of Affliction, will yield *strong Consolations* in the superaboundings of Peace and Joy in the Holy Ghost. O that it may now be given you to believe in God, that you may glorify him for your *Salvation*; till Faith be changed into Sight, Hope through Grace into Fruition, and Love receive it's highest Exercises and Endowments in the peaceful Mansions of eternal Bliss!

5. To conclude. From what has been said, all of us, who are *interested* in this SALVATION, may see,

see, what enduring and satisfying Grounds of Peace and Joy, and what a sovereign Antidote against the Fear of Death, and all other Fears from Earth or Hell, it affords, it perpetuates, and ensures. Not only the Instance of the Deceased, and many others, of whom we frequently hear, under such Attestations as leave no Room for Doubt; but the Scriptures themselves abound also with Proofs of the Conquest of Death, and the sure and safe Arrival of the Faithful in eternal Rest. None is more striking and pertinent to my Purpose than the *Song of Moses*. (Exod. xv. 16.) *Fear and Dread shall fall upon them; [i. e. upon the visible and invisible Enemies of the Elect] by the Greatness of thine Arm, they shall be as still as a Stone, till thy People pass over, O LORD; till the People pass over which thou hast PURCHASED.* The Children of *Israel* were a People typical of the true Church of God for ever; (Gal. vi. 16.) and their peaceable, easy, and sure Walk through *Jordan*, was emblematical of the quiet and safe Passage of the Redeemed of the Lord through the River of Death: And this most gracious Promise, replete with every Comfort, not only respected the Certainty of the Children of *Israel*, inheriting the Promised-Land and enjoying all its Blessings, by the sure Guidance of *Joshua*; but is truly figurative likewise of our JOSHUA, or JESUS, who hath stepped into the Ford before us, and bears us through the roaring Tide, always with Safety, and often without Fear. When we need him most, He is *specially* present with us, to strengthen our Hearts, and to calm and make pleasant all the mighty *Swelling of Jordan*. (Jer. xii. 5.) “It is sweet at all Times (said an excellent Man), and especially at such
a Time,

a Time, to see the reconciled Face of God through Jesus Christ, and hear the Voice of Peace through the Blood of the Cross." The Children of *Israel* were comforted through the Wilderness by Faith in God's blessed Promise of their Security; nor did they hope and believe in vain: Not one Individual was lost, or confounded; *for all the Israelites passed over on dry Ground, untill all the People were passed clean over Jordan.* (Josh. iii. 17.) And was God faithful and true in the Type; and will he not be equally so in the Antitype? He caused Fear and Dread to fall upon their powerful, and almost innumerable, Enemies; and, by his omnipotent Arm, then bared in their behalf, *every Adversary was made as still as a Stone*, till all the *Redeemed* were put into Possession of their *promised* Inheritance. So shall it be done unto *all the Seed of the Promise*, to the End of Time, and till ALL the elect People of God are seated in their Mansions within his *Canaan* above. *Rejoice then, O ye RANSOMED of the LORD! Return, and come to Zion with Songs; and everlasting Joy shall be upon your Heads.* Believe and rejoice in HIM, *who is your SALVATION and your GLORY!* And be assured, that the CAPTAIN of your *Salvation*, who goes before you in all your Temptations, Trials and Sufferings, will be more particularly present with you, *when you pass through the Valley and Shadow of Death*, to subdue Unbelief, to strengthen every Grace, to rebuke the Tempter, to take away every Terror, and to make every Enemy *as still as a Stone.* A sure and glorious, if not an easy, Entrance shall be ministred abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ; where the Church militant, joining the Church triumphant, shall sing
the

the Song of MOSES and the LAMB, and say, Great and marvellous are thy Works of Grace Lord God Almighty: Just and true are thy Ways of Salvation, O King of Saints! All Praise, and Honor, and Glory, and Power, be unto HIM, who sitteth upon the Throne, and unto the Lamb for ever and ever. Amen.



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